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**BARON STOW, EDITOR.**

## HISTORY OF THE JESUITS.

For the Columbian Star.

SUCCINCT HISTORY OF THE JESUITS.

From the French of Arnold Scheffer, published  
at Paris, in 1824.

The Monastic Institutions, originating, most probably, in the climate and the manners of the East, where they have existed from the remotest antiquity, were introduced into the West, soon after Christianity, and multiplied to infinity under the influence of the Popes, who saw, in the monks, a well-disciplined soldiery prepared to yield a blind obedience to their will. Among the monastic orders, there were some, whose members devoted themselves entirely to meditation and prayer; and others, whose members were employed in secular concerns, not disdaining to engage in the education of the youth, and ready even to take an active part in the politics of the States. But, in general, all these orders resemble each other in more respects than one; and greater or less severity of regimen and the cut of their garb, constituted the chief difference between the Dominican and the Augustinian—the Franciscan and the Carmelite Friars. It was not thus with the order of the Jesuits. That institution differed altogether from the other monastic orders, at the head of which it placed itself from its very origin. It prohibited its members from accepting any dignity in the Church; and preserving over them, by that means, an absolute and exclusive authority, it rendered itself independent of every power. In the art of prevailing over men, and of turning to its own advantage, their imbecility and their passions, the Society of the Jesuits had no superiors nor even rivals. Hence it has assumed an important place in the history of the last three centuries, and its fame has survived its ruin.

The glory of the Jesuits did not result from the greatness of their founder. The latter, on the contrary, owed his celebrity to those, who gave to the Society its genuine institutions. Ignatio or Inigo, the youngest of eleven children of a Spanish gentleman, was born at the castle of Loyola in Biscay, in the year 1491. He passed the period of adolescence at the Court of Ferdinand, the Catholic, in the capacity of a page, and in early life entered the military service, in which he was distinguished by his gallantry toward the ladies, and his martial courage. A wound received in the leg, during the defence of Pampluna against the French, in 1521, terminated his military career. In the tediousness of a slow convalescence, which confined him to the castle of Loyola, he had recourse to reading; and, as it was impossible for him to procure any books except the Life of Jesus Christ and the Legends of the saints, his imagination, naturally vivid, was struck with the remarkable adventure of the primitive Christians. Having become a cripple in consequence of his wound, and despairing henceforth of being able to please the softer sex, he resolved to consecrate his life to the Holy Virgin. Not yet perfectly recovered, he left his family, laid aside the insignia of chivalry before the image of holy Mary at Mont-Serrat, and began his career of sanctity by devoting himself to voluntary poverty and to severe penances, in the midst of which he had the honour to be tempted by Satan, as Francis of Assisi had been before him. These acts of piety were crowned by a pilgrimage to Jerusalem. In 1523, he visited the Holy Sepulchre as a beggar, and seriously intended to convert the Turks. Such a project was not approved by the monks of Palestine, and the year following, Ignatio returned to Barcelona. Whether piety, ambition, or a desire of immortalizing his name, urged him on to become the founder of a new sect, he had already begun at that period to conceive immense designs. He now felt the inconveniences attendant on his ignorance; and, at the age of thirty-four years, he associated himself with scholars for the purpose of learning Latin. His progress at first was extremely slow. However, he repaired in 1526, to the University of Alcalá, where, supported by charity, he studied Philosophy and wished to teach the people the doctrines of the Gospel. The holy Inquisition not allowing the mission of Ignatio, he fled, in 1528, to Paris, to escape martyrdom. There he prosecuted his studies with such success, that, in 1534, he obtained the degree of doctor. At Paris he continued to live by begging; but, through fear of new inconveniences, he restricted his eagerness for proselytizing, to some of his fellow students, by whose assistance, he formed, in 1534, a society united by vows of voluntary poverty, and by promises of converting the infidels and of performing pilgrimage to Jerusalem. Peter Le Fevre, a Savoyard priest, Francis Xavier of Navarre, James Lainer, and Nicholas Bobadilla, two Spaniards of distinguished abilities, and Rodriguez, a Portuguese gentleman, were the first associates of Loyola. By these men converts, either at Paris or in the provinces of Venice, where the Society gave itself up, in 1537, to its habitual employment of begging, preaching and affording examples of piety by severe penances. The war between the Turks and the Empire, opposed an obstacle to the pilgrimage to Jerusalem; and the members of the Society, many of whom appeared to have any thing else in view, rather than suffering, procured situations in the Universities of the High lands of Italy. Loyola, accompanied by Le Fevre and Lainer, repaired to Rome, where, at length, he executed his plan of founding an order, essentially distinct from all the pretended visions, he gave it the name of Society of Jesus.

The members of this fraternity took the vows of poverty, of chastity, and of blind submission to their superiors, but

even bound themselves to go, without reluctance and without remuneration, into all countries, whither it might please the popes to send them, for the conversion of infidels and heretics, and also to fulfil, with the utmost zeal, every other mission, with which they might be entrusted by the popes. As Xavier, by his example had established a point of honour in religious chivalry, to sick, in the hospitals, the most nauseous sores, the novices of the Society of Jesus, after their admission into the order, were obliged to be proved by the most humbling services on behalf of the sick. In 1540, a bull of pope Paul the Third, obtained after a long refusal, and a vigorous opposition from the cardinals, confirmed this order, which promised the papal dignity so firm a support. The next year, the Jesuits in a general assembly convened at Rome, amounting in number to eighty, conferred on Ignatio the office of general. By his impetuous enthusiasm and heroic constancy, Loyola had merited this distinction, although in talents he was surpassed by many of his first companions. Indeed, he had shown himself even at that time only a religious adventurer, believing sincerely, that he had seen visions, and was called of God to be the champion of the Church; but a vast administration was beyond his strength. As general, he did not abandon the employments, which better became the novices than the chief. In the Church of the Jesuits at Rome he performed the meanest offices, and, although his knowledge of the Italian language was imperfect, yet he engaged zealously in the education of the children. At the same time he collected charities for the maintenance of Jews and of abandoned females, whom he had the honour of converting. Under such a management, the Jesuits would not have acquired great importance in history, had not the first associates of Loyola, and especially Lainer, known how, by a rare talent, to turn to profit, his vague and irregular ideas for perfecting and consolidating the organization of the Society.

## CHRISTIAN DISCIPLINE.

ON CHRISTIAN WATCHFULNESS.

We copy the following paragraphs from an excellent article in the last No. of the American Baptist Magazine. The duty of a church member towards an offending brother, is here very well defined.

And now, if it be inquired, in what way the duty of Christian watchfulness is to be performed, I answer—

1. Tell him of it first. Do not circulate a story to his disadvantage, and injure him before you attempt to do him good. And after you have seen him, let it still be private, unless the cause of Christ require that you should make it public. May destroy the effect of all your other efforts.

2. Let it be done between him and you alone. In this manner you can speak more freely. He will hear more readily, and feel more solemnly. The pride of his heart will not so readily be awakened, and what you say will be more likely to produce its intended effect.

3. Be perfectly frank and unambiguous. Let him know precisely what you mean. Do not be hinting and talking around it, so that he cannot know whether you mean him or no. So did not Nathan. He said, Thou art the man. So did not Paul. I withstood him to the face, said he, because he was to be blamed. Plain dealing will, in such cases, produce the best effect.

4. But then let it be done affectionately. You come not in the character of a dictator, or of an informer, or of a Judge, but as one poor sinful brother, to recall to his duty another poor sinful brother whose sin you lament, and whom you love as your own soul. Let him see that you are performing a duty most trying to yourself, purely out of love to him and to the cause of your common Lord. An admonition of this nature will rarely be received amiss; your brother will love you the better for it. He will see that it proceeds from sincere affection. Let the righteous smite me, said the Psalmist, and it shall be a kindness, and let him reprove me, and it shall be an excellent oil which shall not break my head. For yet my prayer shall be in their calamities.

5. This duty must be performed prayerfully. You are about to exhort a brother for his good. God alone can direct you to speak to him aright. God alone can prepare his mind to hear you with profit. Go to God then with the whole case. Spread your motives before him. Let your heart be warmed with love to your brother. And from the throne of grace as a poor sinner yourself, who needs pardon, and support, and sanctification, go to your brother with the message which God shall give you to speak. In this frame, and with this dependence, you may expect a blessing to his soul and to your own.

6. And lastly, do it with self-examination. Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Look at your own heart. Consider whether you are not guilty of the same transgression, or of one yet more flagrant. Examine your own motives. Are you going to reprove your brother in the spirit of envy, or malice, or ill temper, or personal animosity? See to it that ye first repent of your own sin. First take the beam out of thine own eye, and then shalt thou see clearly to take the mote out of thy brother's eye. See to it, that every feeling of personal animosity be done away, and that you are going to the discharge of this duty purely from a love to souls, and for the honour of your Master who is in Heaven. Did we thus admonish our brethren, we should live better ourselves, and our admonitions would seldom fail of their proper effect.

These remarks have already been protracted to so great a length, that we have barely room to suggest a few considerations which should prompt us to the discharge of the duty which has been recommended.

1. It is a duty which you have promised

to perform. In uniting yourselves with a Christian church, each one of us has solemnly promised to watch over every other, not for their halting, but for their good. This obligation we solemnly and voluntarily assumed in the presence of God, and angels and men. We have never yet been released from it, nor can we be till death. Was that promise solemn mockery, or were we in earnest? How have we kept this vow? Have we not seen many an occasion for the practice of it, and yet are there not many of us, who have never, yet in a single instance, told a brother of his fault. Ah! were we ever as ready to admonish a brother in love as we are to talk about his failings, how vastly different would be the state of practical piety amongst us!

2. It is the greatest kindness that we can manifest to another. If a man is ruining his property, it is surely kind to set before him the danger. If he is walking blindfolded towards a precipice, it is surely kind to warn him of the peril. And tell me if it be not kindness to set before that man his danger, who is destroying his soul, and bringing a stigma and a disgrace upon the cause of the blessed Redeemer? And not only is it so, but it will in most cases be so esteemed. If it be done in the spirit of the Gospel, a brother will love us the better for it. He will see that we are seeking the good of his soul, and will honour our sincerity and piety. And even let the result be what it may, if we act in the Spirit of Christ, he will see that we lose not our reward.

But lastly, Christ himself hath commanded us thus to act towards an erring brother. If thy brother sin against thee, go tell him his fault between him and thee alone. And the whole genius of Christianity urges us to the performance of this duty. Without doing thus, how can you testify your love to your brother? And he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen.

If this be the case, it is unnecessary that I should say a word in reply to the many objections which may arise against the practice of the duty which we have recommended. Do you say it is revolting to your feelings? I say Christ hath commanded it. Do you say, I may make myself enemies? I say Christ hath commanded it, and he hath said, Be not afraid of those that kill the body, and after that have no more that they can do. Do you say, it is the duty of others as well as myself? I answer again, Christ hath commanded it, and by bringing the case to your knowledge, he hath specially commanded you. And he that hath said every one of us must give an account of himself unto God. This one consideration, Christ hath commanded it, is a sufficient answer to every objection, and you cannot refuse obedience without disobeying him, grieving his displeasure upon your own soul.

Let us then henceforth yield a humble and cheerful obedience to this command of our ascended Redeemer. Let a spirit of frankness, and kindness, and love to the souls of each other, and to the cause of Christ, reign in our hearts. Let us strive together in love for the purity of the faith, ever remembering that if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.

## PRISON DISCIPLINE.

From the American Baptist Magazine.

### REVIEW.

First Annual Report of the Board of Managers of the Prison Discipline Society, Boston, June 2, 1826.

We gladly embrace the opportunity presented by the publication of this report, to offer a few remarks on the subject of Prison Discipline, a subject which, since the time of Howard, has been most strangely and lamentably overlooked. We rejoice that it has at length begun to attract the attention of the Christian community, and that the exertions of the Boston Society have already been crowned with such encouraging success.

We say that the subject of Prison Discipline has been most strangely and lamentably neglected. Strangely, for it is wonderful that a whole community has not been aware of the worse than fruitlessness of its efforts, and the glaring inconsistency of its penitentiary systems. We add lamentably, for the direct tendency of our prisons, is to render crime more frequent, and iniquity more degrading and incorrigible.

There is in morals as in physics, a scale below zero as well as a scale above it. The misfortune and the fault of the age, has been that our efforts for the benefit of our fellow men have been directed almost exclusively to those who are above this dividing point. If a man has been guilty of no flagrant offence against the well being of society, we are willing to labour for his good, and to elevate him to a higher grade of moral acquisition. But let him sink only one degree below it; let him commit a crime which brings down upon him the hand of punitive justice, and we feel as though he had been severed from the brotherhood were severed, and efforts for his reformation were neither demanded by the genius of philanthropy, nor the spirit of the Gospel. We consign him, verily—such we do aver is the present tendency of almost every penitentiary in the civilized world—to irrevocable degradation, and to eternal death. Be he young or old, be it the first crime or the tenth, be it punishment for one year or for twenty years, associate him with the most abandoned villains; we place it out of his power without a miracle to regain his caste; we make him feel that he has no sympathies with a virtuous world, and that they have no sympathies with him; and then at the expiration of his sentence, turn him loose upon the world, initiated in every art of villainy, living become tenfold more the child of hell than before, to pursue a bolder and more extensive course of depredation, and to teach the less

abandoned the very arts which we have caused him to learn. And it is in the pursuit of such a system as this that we have been expecting crime to be diminished, and vice to be rebuked away from us.

Now to show the absurdity of this system it seems only necessary to remark how totally it is at variance with the whole genius of the Gospel. Jesus Christ died for those who were wholly destitute of any claim upon his compassion. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth his love to us in that, while we were yet sinners, Christ died for us. And still more, the universal practice of Christ illustrates the fact that no class of society was more the object of his regard than publicans and sinners. The Son of Man came to seek and to save those who were more emphatically lost. And surely the spirit which he hath given us should work the same results in our own conduct.

But the present system is not less averse to the dictates of sound wisdom, than to the genius of the Gospel. And here we cannot but remark with pleasure, how closely allied is true wisdom with Christian benevolence. The present system is evidently unfeeling and inhuman, and the results of it are the multiplication of crime, and the increasing insecurity of our possessions and our lives. The cure for these evils, is the total revolution of the principles on which the present system is formed. It is to treat criminals, though they may have sinned, and sinned grievously, as brethren and as immortal beings, whose souls are of value, and whom it is of importance to bring to repentance. We must lay it down as a settled point, that our object, I had almost said our chief object, is to make them better, and so to arrange all the circumstances of their confinement, as to wipe off from their memories, the recollection of the past, to break off their associations of vice, to inure them to habits of profitable industry, to allow them time for reflection, and above all to instil into their minds and rivet upon their consciences, the truths of the Gospel of Jesus Christ.

In our attempts to carry such a system into effect, it is of the utmost importance to bear in mind this one self-evident truth, that vice is a contagious disease. Such a disease God considers it. Now if this be the case, it will teach us in the first place, that no beneficial results can be expected from a system which merely secludes bad men from society for a little while, and then sets them free again more debased than ever. Each one of them becomes a most devoted missionary of sin, and by precept and example, will spread the contagion of guilt. It is as though we should collect the victims of a plague in every stage of the disease, and after confining them in a pest house, without an attempt at cure, until the poison within them had acquired the utmost degree of unnatural malignity, send them abroad to scatter the seeds of death in every neighbourhood and in every house. Confinement for life would be better than such a system as this. The same self-evident truth will lead us to isolate every individual, who is confined, so far as it is in our own power, from every other. We hesitate not to say, that the herding together of criminals in our public prisons, of itself, is sufficient to render every other means for their reformation, utterly abortive. When bad men have the means of social intercourse, especially when they are permitted to sleep 10 or 20, as is frequently the case, in a single room, there always must be a progress in iniquity. They will inevitably render each other worse. The most hardened and deliberate villain, will become the master spirit of the gang, and will himself acquire confidence in his strength, whilst he is dragging those of every other grade, to his own standard of depravity. There is no theory about this. It is all sober and melancholy fact. We will mention by way of illustration, a single instance which has fallen within the circle of our own knowledge. A young lad, an orphan, of 15 years of age, destitute of friends and with no means of support, perished a coat, and was for this offence confined for some months in the prison of Boston. He was during the whole of this time, placed in a room with four or five abandoned villains, two of whom were under sentence of death, and were subsequently executed for piracy. The constant effort of these men, was to harden the heart of this youth, to initiate him in every art of depredation, and convince him, strange as under these circumstances it should seem, how easy and pleasant was a life of robbery. They so far succeeded, that in a few months after his discharge, that in a suffering under want, he committed a crime for which he was sentenced to the state prison. Here the process of demoralization proceeded with awful rapidity. He became in principle, and so far as was possible, in practice, absolutely abandoned. Crime the most atrocious, had lost every aspect that was revolting; and had it not been that God, more merciful than man, visited that prison with his grace and converted this forsaken sinner, before this time, he would in all probability have ended his days on the gallows.

Now the cure for this is most evidently solitary confinement, at least at night; and the cutting off of all communication between prisoners during the day. Let every one be left after the hours of labour are over, to his cell, his Bible, and his own conscience. He will be saved from the moral contagion that is about him. He will have time for reflection. He will be kept from inflaming the passions of others, and will not be inflamed himself. Under these circumstances, if he enjoy adequate religious instruction, we may hope for a radical reformation; and if this be not effected, we may at least be sure that he will leave the prison a better man than when he entered it. We might multiply our remarks on this subject to a much greater extent; but our limits admonish us to brevity. The whole business of prison discipline seems to us to depend upon these two very evident principles.

1. Vice is a contagious disease.—And 2. It is a disease to be cured by a judicious course of moral treatment, specially by the exhibition of the principles of the gospel of Jesus Christ. We do believe that a due attention to these two truths would render our prisons and penitentiaries nurseries of morals instead of nurseries of vice.

But it is time to turn our attention to the Report, of which the title stands at the head of this article. We are happy to state that it is a sensible and most interesting document, highly creditable to its author, the Rev. Louis Dwight, and to the Society. It is the result of much reflection on the subject, and of what is more rare and more valuable, of a personal examination of most of the prisons in the United States. We doubt whether any thing has appeared for several years in this country or in Europe, better adapted to advance the interests of this department of philanthropy, or more rich in important fact and logical conclusion.

As it may contribute somewhat to awaken a desire to peruse the Report, we will just mention the several topics which it discusses. They are these. Construction of Prisons. Rules and regulations. Progress of crime, with some of the causes of it, including the evils of the penitentiary system. Remedy for the evils. Brief history of the Society. Under each of these heads will be found a variety of valuable and highly interesting information, which will amply repay a careful and thoughtful perusal. We cheerfully and warmly recommend the pamphlet, the Society from which it emanates, and the department of benevolent exertions in which the Society is labouring, to the attention, confidence, and support of our readers, and the Christian public in general.

## PREACHERS' DEPARTMENT.

From the Philadelphia Recorder.

Love to the souls of men, the Minister's prevailing habit of mind.

Consider the importance of this temper to a minister in his influence on his pastoral studies. These are among the most important and difficult duties of the sacred office and the best preparation for the discharge of them is ardent love to the souls of men. And does it imply a too humbling confession, my brethren, to intimate that it may be owing to the want of such love, that these duties are so much neglected by us, or performed with so little constancy and fidelity? Why is it, that we often find so much reluctance to speak directly to our dying people on the concerns of their souls—to reprove the slothful, to counsel the unwary, to warn the wicked of their danger, and urge them to become reconciled to God? Why is it, that, within the limits of most, if not all of our parishes, there are so many individuals and families, who are sunk into a state of practical heathenism, and are left, even within the sound of our voice, to go into eternity unwarned and unreclaimed? Would this be so, if we had more of the spirit of Paul? In what manner he performed the pastoral duties, we learn from his very tender address to the elders of Ephesus. Remember, he says, by the space of three years, I ceased not to warn every one, night and day, with tears,—I kept back nothing that was profitable, but showed you and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

Under the influence of such a spirit, no minister will rest satisfied with meeting his people on the Sabbath, and giving them general instruction from the pulpit. He will endeavour, as far as practicable, to become acquainted with the members of his flock—to know their particular characters and wants; that he may thus be able to give to each a portion in due season. He will go forth among them as a Christian friend and counsellor; and going forth, in the spirit of love, he will be likely to meet with an easy and a welcome access to the houses and hearts of his people, and find very little difficulty in lodging with each one some weighty truth—some affectionate counsel—some faithful warning. When your people see that you unfeignedly love them, says Baxter, they will hear any thing and bear any thing. With a heart glowing with benevolent affection, how spiritual and enlivening will be a minister's conversation with the people of his charge; how profitable his visits; how condescending and edifying all his intercourse! With what fidelity and love will he instruct and guide the young; with what wisdom and tenderness, counsel and direct the inquiring; with what sympathy and affection visit the sick and impart consolation to the mourning! In every situation, where his counsel and prayers are needed, he will be present with a cheerful readiness! willing to spend and be spent in promoting the spiritual welfare of his beloved charge; and whilst his pastoral attentions will be extended to all, according to their circumstances and wants, the spirit of kindness and benevolence that pervades his own character and animates all his services, will send forth a healing and peaceful influence among his people,—an influence that will allay all bitterness of feeling, calm all animosities, and be to all around, as the dew of Hermon—as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life evermore.

This temper is of great importance to a minister in his trials. These, in one form or other, every minister must expect to meet. They are a part of the sacred office; and no one invested with that office, can expect exemption. However pleasant his situation and fair his prospects at the beginning, let him not be too much elated, for difficulties are before him. The day may open with a clear sky, but dark and stormy clouds will lower in his horizon before evening. Not to mention the common trials of life, such as feeble health, sickness, want, bereavement in the loss of near relatives and friends; in all of which, ardent, devoted love to souls is a minister's best support; it is pertinent to remark, that, if he,



'preaches faithfully and lives faithfully,' he may expect to be tried with opposition in the discharge of his duties. Some, who, perhaps, were most zealous for his settlement, will, by and by, become cold and distant on account of his plain and faithful reports. Others will quit his ministry, because his bitter enemies, because he tells them the truth; and give vent to their feelings in murmurs and complaints, in reproachful language and false accusations.

But the love which he bears to their souls will allow no irritation or bitterness to spring up in his bosom. He remembers that the servant of the Lord must not strive but be gentle unto all men—patient; in meekness instructing those that oppose themselves. Instead of indulging unkind feelings and uttering angry invectives against his opposers, he regards them with benevolent concern, returning only good for evil, and praying, with his divine Master—Father, forgive them for they know not what they do.

Or he may be tried by the unfruitfulness of his ministry. Year after year he labours in his holy calling; but apparently labours in vain and spends his strength for naught. Will he then become weary in well doing; will he in discouragement give over exertion, and see, unmoved, the tide of irreligion and worldliness rolling in upon his people and bearing them on to ruin? No, he will renew his diligence; he will endeavour to preach more faithfully and pray more fervently; encouraging himself with the gracious assurance—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. And what is to sustain a minister, under those exhausting, life-consuming labours, which, by day and by night, lie as a heavy burden on his spirits—allowing no intermission but that of passing from one service to another, and having no end but the end of life? If he loves not the souls of men; if he has not an ardent, untiring desire for their salvation, he will not bear up under these labours; but will either relinquish them altogether, for some easier calling, or perform them in such a reluctant, heartless manner, as will defeat entirely the great ends of the ministry. Nothing but the spirit of Paul, the spirit of self-denying benevolence, will keep a minister always alive, always active, always abounding in the work of the Lord. But with such a spirit, he will never faint, nor be weary. It will sweeten all his labours; alleviate all his cares; sustain him in all his trials, and make him willing to wear out his strength and life in promoting the spiritual welfare of his people.

#### MISCELLANEOUS.

##### ELOQUENCE OF WHITEFIELD.

The following description of Whitefield's preaching, is extracted from a new work, just published in Boston, entitled 'The Rebels.'

'There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him.' 'He was something about the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively. In recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more remarkable than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite in an orator. To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing, but as he proceeded his heart warmed with his subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow beings.

After he had finished his prayer, he knelt for a long time in profound silence, and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house.

Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in, and shall not be able."

"See that emblem of human life," said he, as he pointed to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view—but it is gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days, we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly which will gather before his throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the straight gate—whether you were supremely devoted to God—whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh with its affections and lusts; that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christians, of what avail will it be that you have done many things—that you have read much in the sacred word; that you have made long prayers—that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven, by acts really bad and unholily?"

"And you, rich man, wherefore do you hoard your silver? Wherefore count the price you have received for him whom you every day crucify in your love of gain? Why, that when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot pilowed and cushioned about him?"

His eye gradually lighted up, as he proceeded, till towards the close, it seemed to sparkle with celestial fire.

"Oh, sinner!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. "See there!" said he, pointing to the lightning which played on the corner of the pulpit—"Tis a glance from the angry eye of Jehovah! Hark!" continued he raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building: "It was the voice of the Almighty, as he passed by in his anger."

As the sound died away, he covered his face with his hands, and knelt beside his pulpit apparently lost in inward and intense prayer.—The storm passed rapidly by, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it.—Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory, and the hands of the Most High have bended it."

#### CATHOLICS IN IRELAND.

The Roman Catholic Archbishops and Bishops in Ireland, thirty in number, have published a "Declaration," consisting of fourteen articles, in which they affirm, that the Catholic religion is perfectly consistent with every regular form which human government may assume—that the Catholics of Ireland are permitted to read authentic and approved translations of the Holy Scriptures with explanatory notes—that though they believe the age of miracles is not past, this belief is not required by them as a term of communion—that though they "revere the Blessed Virgin and the Saints, and piouly invoke their intercession," they do not honour them with divine worship—that they respect the images of Christ and his saints, without believing that they are endowed with any intrinsic efficacy—that they receive and respect the Ten Commandments—that heresy, in their opinion, excludes from the kingdom of God, though they "are not obliged to believe that all those who are wilfully and obstinately attached to error, have imbibed it from their parents"—that in the Sacrament of the Lord's Supper they believe Jesus Christ to be truly, really, and substantially present—than no actual sin can be forgiven at the will of Pope or Priest, without repentance and resolution of amendment—that the duty of auricular confession flows from the power of forgiving and retaining sins, which Christ left to his Church—that they do not believe it is lawful to murder persons under pretence of their being heretics, nor that "no faith is to be kept with heretics"—that they will be faithful and bear true allegiance to their sovereign Geo. IV. and do not believe that any Pope or Prelate has, or ought to have, any civil power, either directly or indirectly with that realm—that they will defend to the utmost of their power the present arrangement of property in Ireland, as established by the laws, and will not exercise any privilege to which they are or may be entitled, to disturb and weaken the Religion and Protestant Government in that country.

These declarations would seem to give a better character to Catholicism in Ireland than in most other countries. View it now in another light! "His Holiness Leo XII," says the London Baptist Magazine, "commiserating his Catholic family, has extended the benefits of the Jubilee to all the kingdoms of Europe. In consequence the Jubilee was proclaimed in the London District, on Sunday, April 9, and will continue six months. During that time, all good Catholics who confess their sins to the Priest, receive the Holy Sacrament, and visit 15 times, the Church appointed by the Bishop for that purpose, to pray for the establishment of the Papacy, and the confusion of heretics, may obtain a plenary indulgence, i. e. a remission of whatever temporal punishments their transgressions may have incurred, the eternal punishment being remitted in their baptism." This is Popery in the nineteenth century.



WASHINGTON CITY, SATURDAY, Aug. 12, 1826.

#### HISTORY OF THE JESUITS.

We mentioned some weeks since that a volume had been put into our hands, entitled a Summary History of the Society of Jesus, and promised a translation of the whole or of select portions. Pressure of other duties having prevented a fulfilment of this promise on our part; we submitted the work to a friend, whom we knew to be well qualified for furnishing a correct translation. He has undertaken the task, as will be seen by a reference to our first page. The attention of our readers is solicited to this historical account. It is the work of a liberal and enlightened French Catholic, and may be received as faithfully accurate.

#### ENCOURAGING PROSPECTS IN WASHINGTON.

Within a few weeks there has been, in some parts of this City, considerable religious excitement. It is principally confined to the first and second Presbyterian Societies; but will, we fondly hope, extend to other societies and congregations. Many Christians are warmly engaged in the work, and the result of their pious efforts has been peculiarly gratifying. A friend has just assured us that about thirty give satisfactory evidence of a thorough change of heart. May they evince it by a thorough change of life.

#### FINANCIAL.

On the opposite page, will be found extracts from the Report in part of the Committee recently appointed to investigate the financial concerns of the Columbian College. It will also be seen, from that document, that a more detailed statement of the annual account current of the late Treasurer with the College, will be exhibited as soon as practicable. The public may rest assured that every transaction connected with this important, but truly unfortunate, Institution, is undergoing a thorough examination, and that all necessary developments will be undisguisedly made. Confident hopes are entertained that the result will prove quite as favourable as has been anticipated.

#### FUNERAL DISCOURSE AT THE CAPITOL.

The Sermon of the Rev. Dr. Staughton, preached in the Capitol of the United States, on Sunday, the 16th ult. on the death of Messrs. Jefferson and Adams, is now before the public. It was delivered at the request of the citizens of Washington, and a copy was solicited for publication, by the Committee of Arrangements, of which the Mayor was Chairman. The time allowed to the author for preparation was so very short as necessarily to render it a hasty production. His friends, however, will experience no disappointment on its perusal. Much of that deep and thrilling pathos which a crowded and attentive audience felt, as the swelling periods, full of rich and glowing imagery, reached their ears, will unavoidably be lost to the mere reader. But it can do the author no detriment, and is well fitted to sustain the high reputation which he has acquired for sacred eloquence.

The subjoined extract is a fair specimen of the general spirit and style of the discourse:—

"In general, men die because of the irruptions of disease, the special visitations of heaven, the desolations of ambition, or the increase of years. Sometimes, however, the dissolution of man is marked with circumstances of peculiar interest! In some cases, death approaches with the slowness of vegetable decay; in others, with the suddenness of the lightning's flash. Sometimes dying is as excruciating as suspension on the rack; sometimes easy as the softest slumbers of infancy. But our text refers more peculiarly to coincidence of period. "In their death, they were not divided." The blood of the father and the son, on the same day, and in the same conflict, irrigated the same hapless mountain. Yet correspondencies of this character are by no means uncommon. Disasters may be expected to be mutual, where dangers are so. But, in the circumstances of the decease of Mr. Jefferson and Mr. Adams, our whole nation discovers a concurrence at which she stands astonished. She weeps, she adores—fain would she interpret, but ling' her language from the skies, exclaims, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?"

"Nations have grafted themselves in fixing on synchronous events. The Macedonians regarded it as something singular and impressive, that Alexander the Great should have been born, on the very night that the magnificent temple of Epesus was burned to the ground. It was the boast of the Grecians, that according to the testimony of Herodotus, the grand victory of Salamis was achieved, on the same day, on which the tremendous army of the Carthaginians, consisting of 300,000 men, was totally defeated by Gelon. The English regard the circumstances as most impressive that the Spanish invasion was frustrated in 1588, and that in 1688, the Revolution was effected, and William ascended the throne; and, also, that on November the 5th, the gunpowder plot was detected, and on November the 5th, this hero landed on the British shores. One of their divinest bards, referring to these propitious occurrences, says—

The happy day and happy year  
Both in one new salvation meet;  
The day that quenched the burning snare,  
The year that burnt th'invading fleet.

"I could multiply citations of this description, but, they are unnecessary, and the more so, because they are not infrequent. But, O, what a scene presses on the vision of every American. Here are two great men, not great, indeed, as was Washington on the untroubled field; this was not the element in which the God of nations had destined them to move; but great like him, in the council chamber and in the Senate. Here are two great men, profound in learning, powerful in intellect, self-consecrated to their country; the one the elegant and forceful writer, the other the judicious and invincible defender, of our Charter of Independence. Here are two great men, both elevated to the successive Presidency of these rising States, and both retiring into every thing that is "lovely and pleasant" in private life as the waters of the immense lakes and sublime cataract of the Northern bounds of our country sink into the humble stream of the St. Lawrence. But they die—be astonished, O earth! they die—on the very day that consummated the Jubilee of America's freedom; one at the hour at which the Declaration of Independence was presented to Congress, the other at the hour at which it was announced to the people. Search the histories of the world, from the days of our common progenitor, to the present hour; in vain will you attempt to do so surprising a coincidence. Thanks be to the God of mercy, he suffered not time to bear against and throw down these venerable pillars of the dome of our Republic until he had provided other columns to supply their absence. Possibly on some mists the fact may excite less interest than a my own, were I to state that on the 4th of July, the observant astronomer saw two of the most beautiful planets in the solar round descend, nearly at the same period, into the western sky.

"In the departure of these illustrious men, who discovers not the hand of the

Lord? They were removed, for their work was finished. The obstructions to their most affectionate intercourse had long vanished like the mists of the morning, and their decease offers a suggestion to all, who, amid the festivities of our annual celebrations, remember not their responsibilities—"Man, in his best estate, is lighter than vanity."

#### BEAUTIFUL FIGURES.

In perusing Mr. Quincy's Oration, delivered at Boston, on the 4th ult. we were forcibly struck with several of the figures which are sparingly, but elegantly scattered through the interesting production. The simile of the centaur, "with a political head & ecclesiastical body," and the comparison of the revolutionary struggle to the "heavings of the mighty deep," are exceedingly felicitous and expressive. They are contained in the subjoined paragraphs:—

"The emigration of our ancestors was, in fact, only a mighty struggle for Independence. According to the genius of the age, and the particular bias of our ancestors' minds, their motive took the aspect of a strong desire for a higher religious freedom and a purer form of religious worship. It is impossible, however, not to perceive that even this desire was only a mode, under which existed an intense and all-absorbing spirit of civil freedom. In the nature of things, it could not possibly have been otherwise. They fled from the persecutions of the British Hierarchy. Now the strength of the hierarchy was in the nerve of the secular arm. It was that odious centaur,—not fabulous—church and state, which drove them for refuge into the wilderness. This monster, with a political head, and ecclesiastical body, they hated and feared, representing their emigration and sufferings under the familiar type, of the woman of the Apocalypse, who fled into the wilderness, to a place prepared of God, from the face of the beast."

"The spirit of our revolution is not to be sought in this, or that individual; nor in this, or that order of men. It was the mighty energy of the whole mass. It was the momentous heaving of the troubled ocean, roused, indeed, by the coming tempest, but propelled onward by the lashing of its own waters, and by the awful, irresistible impulse of deep seated passion and power."

Speaking of the venerable Mr. Adams, who was known to be near his end, the Orator says:—

"He, indeed, oppressed by years, sinking under the burdens of decaying nature, hears not our public song, or voice of praise, or ascending prayer. But the sounds of a nation's joy, rushing from our cities, ringing from our valleys, echoing from our hills, shall break the silence of his aged ear; the rising blessings of grateful millions shall visit, with a glad light, his failing vision; and flush the last shades of his evening sky with the reflected splendours of his meridian brightness."

He holds the following language concerning the firmness of our patriot fathers:—

"At a superficial view, we are inclined to wonder at the inflexible firmness of our fathers in opposition to the stamp and tea taxes, and the other British impositions, which were comparatively little burdensome; for the most part affecting articles of luxury or of occasional use. We are tempted to exclaim, what grievous oppression in all this? A single year of war would exceed, in expense, the loss in fifty years, from such taxes. And when we look at the subject, in point of principle, their condition would not have been a whit worse than immense classes of British subjects, who pay taxes, without having any voice in the choice of their rulers. Arguments and facts of this kind were urged on our fathers in every form of reason and eloquence; enforced by appeals to their hopes, from the smiles of royal favour, by appeals to their fears, from the terrors of royal power. But they stood as the mountain rock, which alike mocks the melting heat of the summer's sun, and the uprooting blasts of the winter's storm."

#### RELIGIOUS PRINCIPLES OF MR. JEFFERSON.

The celebrated letter of Mr. Jefferson to Dr. Priestley, has been recently alluded to in several religious papers, as indicative of his views of Divine Revelation. Some Unitarians, upon the authority of this letter, claim him as a disciple of their school. That our readers may correctly understand the subject, "An Unitarian" has requested us to publish the letter entire. We cheerfully comply with the request, but accompany the compliance with an assurance that we shall in no case enter into a controversy in the topics suggested.

Washington, April 9, 18 3.

DEAR SIR,—While on a short visit lately to Monticello, I received from you a copy of your comparative View of Socrates and Jesus, and I avail myself of the first moment of leisure after my return, to acknowledge the pleasure I had in the perusal, and the desire it excited to see you take up the subject on a more extensive scale. In consequence of some conversations with Dr. Rush, in the years 1798—9, I had promised some day to write him a letter, giving him my view of the Christian system. I have reflected often on it since, and even sketched the outlines in my own mind. I should first take a general view of the moral doctrines of the most remarkable of the ancient philosophers, of whose ethics we have sufficient information to make an estimate; say, of Pythagoras, Epicurus, Epictetus, Socrates, Cicero, Seneca, Antoninus. I should do justice to the branches of morality they have treated well, but point out the importance of those in which they are deficient. I should then take a view of the deism and ethics of the Jews, and show in what a degraded state they were, and the necessity they presented of a reformation. I should proceed to a view of the life, character and doctrines of Jesus, who, sensible of the incorrectness of their ideas of the Deity, and of morality, endeavoured to bring them to the principles of a pure Deism, and just notions of the attributes of God, to reform their moral doctrines to the standard of reason, justice, and philanthropy, and to inculcate the belief of a future state. This view would purposely omit the question of his divinity, and even of his inspiration. To do him justice, it would be necessary to remark the disadvantages his doctrines have to encounter, not having been committed to writing by himself, but by the most unlettered

of men, by memory, long after they had heard them from him, when much was forgotten, much misunderstood, and presented in very paradoxical shapes. Yet such are the fragments remaining, as to show a master workman, and that his system of morality was the most benevolent and sublime, probably, that has been ever taught, and more perfect than those of any of the ancient philosophers. His character and doctrines have received still greater injury from those who pretend to be his spiritual disciples, and who have disfigured and sophisticated his actions and precepts from views of personal interest, so as to induce the unthinking part of mankind to throw off the whole system in disgust, and to pass sentence, as an impostor, on the most innocent, the most benevolent, the most eloquent and sublime character that has ever been exhibited to man. This is the outline; but I have not the time, and still less, the information, which the subject needs. It will therefore rest with me in contemplation only.

THOMAS JEFFERSON.

For the Columbian Star.

The present is an age of invention. And while many are engaged in lessening the toils of human life, and are endeavouring to bring every art and science to perfection, it is gratifying to observe that some are also engaged in exertions to meliorate the moral condition of mankind. Both the Christian and Philanthropist have long mourned in silence over the awful prevalence of intemperance. Many a breast has heaved with heavy anguish, many a heart throbbed in silent agony, while beholding the victim of this base habit. Multitudes have been destroyed both soul and body, by indulging in that which binds them with cords and fetters that can hardly be broken. The evil is, like a mighty torrent, sweeping its thousands and tens of thousands into irrecoverable ruin.

The present is not a time for silent sorrow, and listless inactivity. It is time that something be done. Something must be done. Too long already has the degrading, beastly habit of intemperance been considered as irresistible in its course, and that by consequence, all endeavours to arrest its progress, are vain and useless. The prodigious extent of the evil should be no reason why exertions should be remitted. That a great part of the world is ignorant of God and his Gospel, is no reason why missionaries should not be sent to proclaim the glorious excellencies of Christ Jesus. So far from discouraging, the extensiveness of the evil should serve as an additional excitement to vigorous, persevering efforts. Should but one individual be preserved from the eddying vortex, or one soul snatched from the gulf of destruction, still great things would be done, an heaven would resound with rapture, and the name of the Lord would be magnified.

Precept on precept has been urged against intemperance; now let example be united with it. Let not Christians any longer maintain, by their example, a practice which is so destructive to the welfare of their fellow-creatures. Let not merely habitual drunkenness be detected, but also that custom, the custom of drinking, which so directly, and imperceptibly leads to it. The testimony of those who have made the experiment is sufficient to establish the fact that the regular, daily use of ardent spirits is a habit worse than useless. It adds not to the health, the strength, activity or energy of either body or mind; but in most cases is detrimental to both. Let ardent spirits be used with as much reluctance and precaution, as medicine in general; then it will be a blessing. He who is the habit of drinking himself, will have little influence in dissuading others. Fact is much better than theory, and example more influential than precept. The public mind is already roused to the subject. It only remains that an effort be made. And as a society has recently been formed in South Carolina, with a direct view to this object, the cooperation of all the friends of sobriety and good order is solicited. At least, let not Christians in particular oppose the design, by joining issue with those who practice this degrading vice. Already have the friends of Jesus in different parts of the land been excited to activity in opposing this torrent of corruption and debasement. Let us be engaged in the same good work. I will be engaged also.

—H—

South Carolina.

Extract of a letter to the Editor, dated, South-anna, Louisa co. Va. July 31, 1826.

I have just returned from a yearly meeting held in Spotsylvania county, which convened on Friday last, and adjourned on yesterday. Several ministers were present, and a large congregation, and I trust, we enjoyed the smiles of our Heavenly Father.—After preaching the first day, I had the pleasure of witnessing the good profession of four young persons, who, having satisfied the church in that place, that they had been born of the Spirit, were born also of water in the likeness of the Saviour's death. It was an interesting season. Several were deeply affected at the water side; and at the close of the exercises of each day, many came forward and desired an interest in the prayers of God's people. A week ago yesterday, there were nine persons baptized on a profession of faith in this place. I had an appointment to preach in a private house that evening, but a heavy shower of rain preventing many from assembling, it was judged expedient, to substitute for preaching the reading of some tracts. Accordingly, after opening the meeting in the usual



manner, by prayer and praise, I proceeded to read the 1st and 28th, Nos. of the series published by the Baptist General Tract Society, with occasional remarks, which were listened to with much attention and apparent satisfaction. The Rev. Mr. F. then arose and explained more fully the object, claims, progress, and prospects of the Society; and concluded by suggesting the propriety of forming here an auxiliary. The proposition, I think, will be shortly carried into effect.

In the course of Mr. F.'s remarks, he related the following instance of a conversion which recently happened in his neighborhood, and which adds *one more* to the very many striking proofs of the utility of tracts:—

A few months since, a pedlar passed through this region, who was in the habit of distributing Tracts. From him one of these efficient messengers fell into the hands of an old grey-headed man. It contained instructions adapted to his case. His attention was arrested by it, and the truth so deeply impressed upon his heart, that he could find no rest until he was enabled to embrace the Lord Jesus Christ by faith. He has since made a public profession of religion, and is now rejoicing in the hope of the Gospel. O, that such encouragement might excite our brethren more generally to arise, to combine their energies, and to move forward in so good a cause.

Yours, &c.

F. W. E.

#### THE GLORY AND IMPORTANCE OF THE GOSPEL

A Sermon, with this title, has been put into our hands, which was delivered by appointment, before the New-Jersey Baptist Association, convened at New-Mills, September 7, 1825. By the Rev. JOSEPH MAYLIN, of Philadelphia. It is a very sensible and pertinent discourse, and may be read with much profit. The style is sufficiently plain and clear, and is rich, to an excellence, with pious thought. The Author's text is in 2 Tim. iv. 5, 6, and is illustrated and enforced with considerable ability.

The subjoined extract is from that part of the discourse in which the preacher is urging the importance of a minister's fidelity—"make full proof of thy ministry."

"Hundreds of ministers have been ruined by indulging a thirst for the character of the great man, while they have neglected the far superior character of the good evangelist in doing the work connected therewith. Happy will it be for us, if, like Barnabas, we are full of faith in that Saviour, who is our employment to proclaim. In making full proof of our ministry, it becomes necessary to guard against indulging a spirit of curious speculation, or a love of novelty, in illustrating passages of Scripture. This often renders preaching rather an entertainment, than a benefit to the soul.—We are commanded to feed the Church of God—not their fancies or imaginations—not merely their understandings, but their renewed minds. The doctrine of Christ crucified, is full of the wisdom of God, and will furnish materials for our edification;—here we may dig deep in our researches. But if this subject has no charms to interest us, what are we to do in heaven, where it is the darling theme? The Apostle did not direct the Ephesian elders to feed men's fancies, (Acts xx. 28,) and still less their prejudices; but their spiritual desires; and this is accomplished only by administering to them the words of truth and soberness. If our making full proof of our ministry, be such as God approves, and if we study to approve ourselves to him, it will lead the people to admire our Saviour, rather than us, and render him the topic of their conversation. Paul says to Timothy, 'Be instant in season, out of season, preach the word; and seems to think there is more danger of sloth, than of too great activity in the preacher of the Gospel. May the love of Christ constrain us, and compassion for perishing souls prevail with us, to leave no means untold to promote faith and holiness, and to bear testimony against irreligion, and false religion—to waken the careless—to undeceive the deluded—to encourage the humble, and stir up the believer to glorify God.'"

#### EXTEMPORANEOUS PRAYER.

A correspondent of the Church Register quotes the following remarks of Bisse, on the subject of extemporaneous prayers. Cicero recommends that arguments be weighed as well as counted.

After remarking that "all long prayers, however well composed, are weakened and injured in proportion to their length," he proceeds:—"And if these defects must attend a long prayer because of its length, how much more a long extemporaneous prayer, where to the length many other disadvantages are added? For in these the people must first attend to the words,—then understand the sense,—then judge of its lawfulness, after that assent with the will,—last of all, offer it up with the affections. And what is more, all these actions, each of which require time, must be done at once, in an instant, and that very instant, or the hearers are left behind, and distanced by the volubility of the speaker. So that if he be supernaturally assisted in praying, much more must his congregation be supernaturally assisted in accompanying him; if he has the gift of uttering prayer, they must have the several gifts of understanding, judging, approving, assenting, and requesting; and these actions, which by nature are slow and successive, must by that assistance be quickened and made instantaneous. But in praying by the precomposed forms of our Common Prayer, which have been so often heard, and are understood by us, our wills are wholly at liberty to accompany the minister in offering them up.—For our attention is not engaged to hear them, nor our understanding to interpret them, nor our judgment to approve of them. Wherefore, let all know, assuredly, that it

is in the prayers of our church that we are enabled to pray with the Spirit; why? because we are assured before hand that in these we pray with the understanding also."

#### A RELIC OF ANTIQUITY.

The following version of the 78th Psalm, is sung at the Annual Commencement Dinner, at Harvard University, Cambridge, Mass.—Each guest finds a copy of it under his plate, and before the wine is brought in, the whole company rises and unites in singing it to some majestic tune.

Hear, O my people to my law

Devout attention lend;

Let the instruction of my mouth

Deep in your hearts descend.

My tongue, by inspiration taught,

Shall parables unfold,

Dark oracles but understood,

And would for truths of old,

Which we from sacred registers

Of ancient times have known;

And our forefathers' pious care

To us has handed down.

We will not hide them from our sons;

Our offspring shall be taught

The praises of the Lord, whose strength

Has works of wonder wrought.

For Jacob he this law ordain'd,

This league with Israel made;

With charge to be from age to age,

From age to age convey'd.

That generations yet to come

Should to their unborn heirs,

Religiously transmit the same,

And they again to theirs.

#### COLLEGIATE RECORD.

The Annual Commencement of the University of Pennsylvania, was held on the 26th ult. in Philadelphia.

The Degree of A. B. was conferred on eight young gentlemen.

The honorary Degree of A. M. was conferred on twenty three—the honorary Degree of M. D. on three, and the honorary Degree of D. D. on the Rev. Patrick Tarry, Bishop of Dunkirk, in Scotland, and on the Rev. Frederick W. Geissenhainer, Pastor of the United German Lutheran Church, in New York.

The Commencement in Transylvania University, at Lexington, Ky. was held on the 12th ult.—Twenty-three candidates were admitted to the degree of A. B. and sixteen to that of A. M. The degree of LL. D. was conferred on Robert Trimble, Esq. lately appointed a Judge of the Supreme Court of the United States.

The Annual Commencement of Columbia College, New-York, was held on Tuesday the 1st inst. There were pronounced twenty-four Orationes.

The Degree of A. B. was conferred on 24 young gentlemen.

The honorary Degree of A. B. was conferred on six Alumni of the College.

The degree of Doctor of Divinity was conferred on the following gentlemen: Rev. Benjamin T. Onderdonk, and Rev. Wm. W. Phillips.

The degree of Doctor of Laws was also conferred on his Excellency De Witt Clinton, Governor of the State of New-York; Hon. Samuel Jones, Chancellor of the State; Hon. Peter Van Schaick of Columbia county.

#### RECORD OF ASSOCIATIONS.

The Virginia Portsmouth Association met at Mill Swamp Meeting-house, Isle-of-Wight County, Va. on the 27th of May ult. The number of members connected with this body amounts to 2438—of which 171 were added by baptism within the past year. The Circular Letter, on "the religious education of children," is well written and impressive. Subjoined is the concluding paragraph:—

"Concern for the present and eternal happiness of your children should stimulate you to bring them up for God. Do you wish them to obey you and become useful members of society? Teach them to fear the Lord. Do you wish them to escape the wrath to come? Urge them to fly to Jesus. Remember, parents, that the early impressions made by you on your children will influence their characters and conduct to a considerable degree through life, whether they are saints or sinners. Yea, more, they may do much in forming their characters for eternity. Teach them, therefore, to revere the word and institutions of Jehovah. Warn them of the follies and dissipations of life, to which giddy and unsuspecting youth are particularly prone.—Tell them that these ways are not only the most direct and certain to destroy their property and health, but also their never dying souls.—Tell them of the superior pleasures afforded in the love and service of Christ, and pray the Holy Spirit to change the disposition of their minds, that with Moses they may 'choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season.'"

"Should your endeavours have but little present success, do not, therefore, cease to use the means. By-and-by the seed may bring forth, when you shall have ceased from your labours."

Though seed be buried long in dust,  
It shan't deceive our hope.

May you at last be permitted to say, "Here am I and the children thou hast given me."

#### WEEKLY COMPENDIUM.

Mr. Reynolds has recently delivered three Lectures, in this City, on the subject of concentric spheres. He has been heard with attention. A gentleman has just expressed to us his conviction that we are on the concave surface of a hollow sphere. Dr. Mitchell, we believe, first started that thought.

Commodore Porter has resigned his commission in the Navy of the United States; and letters from him, received in this city lately, state that he has accepted the command of the naval forces of Mexico. His pay and emoluments are said to be equal to \$24,000 per annum.

Advice from Bogota to the 18th of June, received in Philadelphia, states that Bolivar had not arrived at the time; he was still at Magdalena.

The mound erecting upon the field of Waterloo, is nearly finished. It is to be 160 feet high. Some of the stones of which the pedestal is built, weigh 22,000 lbs. A colossal lion is to take his situation on the top of the pedestal.

The packet ship Florida was spoken on the 15th ult. in lat. 45°, 30', lon. 38°, fourteen days from New York for Liverpool, with Mr. Gallatin on board.

The return of Mr. King, our minister to England, and his family, may now be daily expected. He had engaged his passage at Liverpool in a vessel which was to sail for New York on the first day of July.

Mr. Southey, the Poet Laureate, has been elected to Parliament for Dartmouth. The whigs are much displeased at this march of the Doctor into political life.

The Theological Seminary of the Lutheran Church will be organized at Gettysburg, Adams co. Pa. on Tuesday the 5th of September next, on which day, at ten o'clock in the morning, the installation of the first professor will take place.

John S. Gallaher, Esq. of Harpers-ferry, Editor of the Virginia Free Press and of the Ladies' Garland, proposes to publish a new edition of Mr. Jefferson's *Notes on Virginia*.

Mr. G. Brewster, watch-maker, of Portsmouth, N. H. has made two pair of well proportioned *Scissors*, one of which weighs but one half a grain, with the blades connected by a suitable size screw; and the other is of only half the size of the first.—Of the former it would require 960 to weigh one ounce, and the latter 1920!

The Oration of Mr. Webster at the late funeral solemnities in Boston, is spoken of by the papers of that city, as fully sustaining by its force and loftiness the high character of his own peculiar eloquence.

A correspondent of the Virginia Central Gazette says: I sent you last week an account of a cucumber, which is growing in a gentleman's garden in this place, which was then 46 inches long. It was measured accurately this morning, and found to have grown, in one week, 26 inches, which makes it just six feet long. The seed was sent by a gentleman in Ohio to Mr. Jefferson, who presented a few to the gentleman who has this large one in his garden. It is quite green, and will no doubt grow much longer.

The distinguished artist, Rembrandt Peale has removed to Boston, with the intention, it is stated, of making it the place of his future residence.

A young man was killed at the iron works of R. Curtin, Esq. in Bellefonte, Pa. on the Fourth of July, by the bursting of a fifty-six weight, which was substituted for a swivel, and fired in celebrating the day.—A part of the metal passed directly through the young man's heart.

Upwards of 250 hogheads of tobacco have this year been exported from Hong Kong.

There are now nineteen steamboats navigating the Hudson river, exclusive of barges and tow-boats.

A Boston paper states that the attempt made in that city to raise a fund by voluntary subscription, for the aid of Mr. Jefferson, has entirely failed.

The London Morning Chronicle of the 14th June, remarks:—"The creditors of the Colombian government will, probably, have to wait a long time before they shall be able to obtain their money, it being quite impossible to raise any new loan here."

Theodore W. Clay, Esq. son of the Secretary of State, delivered an Oration at Lexington, Kentucky, on the Anniversary of American Independence.—Mr. Clay is a chaste and classical scholar, and his production is spoken of as one of great merit. In the procession at Steubenville, Ohio, on the 4th of July, the Prize Team, Bolivar, was borne on a carriage with flags, with inscriptions:—"I went, I saw, I conquered—Ohio against the Union."

A fire occurred at Providence, R. I. on Saturday night, the 29th ult. Four stores were consumed, containing cotton, oil, duck and naval stores. Loss estimated at 20 or \$50,000.

A beautiful specimen of Amber has been found in digging the Delaware and Chesapeake Canal, and near the place were found fossil bones, &c.

Mr. Browere, of New York, has just finished a most striking likeness of the venerable Charles Carroll.

The Jefferson committee at Richmond, have resolved "to return his subscription, to any subscriber who may think he has a right to re-claim it, and wish to exercise that right."

It has been estimated that about 50 persons were killed in the United States by the careless firing of cannon, on the last 4th of July.

Isaac Shelby, a soldier of two wars, and the first Governor of Kentucky, died on the 18th of July.

A Boston paper says the late President Adams was a member of Brattle-street Church. When the present house was finished in 1774, he chose a pew; but the Committee sent him word, that the sight of the pulpit from that pew was obstructed by a large pillar intervening; and perhaps he would select another; he returned this laconic answer; "Gentlemen, I thank you for your suggestion, but remember that faith cometh by hearing."

To look back to antiquity is one thing—to go back to it is another. If we look backwards to antiquity, it should be as those that are wimmin race—to press forward the faster, and leave the beaten still further behind.

The following too was drank on the last 4th of July:—

Union.—Among the churches—their strength and glory. Between Church and State—disastrous. Among Christian Ministers and all Christian dominations—precious as the oilment on the head of Aaron, and pleasant as the dew of Hermon.

Solomon Southwick, Esq. has just issued a semi-weekly journal from the Albany press, entitled "The National Observer."

In the morning think that thou hast to do; at night, ask thyself if thou hast done.

They who talk degradingly of women have not sufficient taste to relish their excellencies, or purity enough to deserve their acquaintance.

Human society resembles an arch of stone; all would fall if one did not support another.

Mr. Owen has expressed the opinion that his Declaration of Mental Independence on the 4th ult. has forever given a death-blow to all the superstitions of the earth. How awfully moonstruck must be this man-machine! He is really to be pitied.

Mr. Owen says that all the evils experienced in this world, arise from Religion and Marriage.

The Editor of the National Gazette says that Mr. Owen is an Atheist, and from some irreverent expressions in his late Declaration, we think it not improbable. "The fool hath said in his heart there is no God."

Mrs. Randolph, the widowed daughter of Thomas Jefferson, has 11 children.

The cradle is large enough for the child; but the world cannot satisfy the man.

#### FINANCIAL.

##### COLUMBIAN COLLEGE.

Extract from the Report of the Committee on the financial concerns of the Columbian College, made and accepted, August 5, 1826.

The Committee, on the financial concerns of the Columbian College, Report:

"That, immediately after their appointment, they gave written instructions to Mr. Samuel Smoot, who had been left by Mr. Luther Rice, the late Treasurer, with the approbation of the Board, in charge of the books and papers, and who, it appears, had been for some time engaged in arranging them. These instructions were carefully drawn in such form as was calculated, in the opinion of the Committee, to obtain full and precise statements of the annual receipts and expenditures of the College, from its institution to the present time. Mr. Elton Galusha having been subsequently appointed Treasurer, his co-operation was requested.

"In virtue of these instructions, sundry statements, drawn out by Mr. Smoot, have been received, after having been previously examined by Mr. Galusha, whose full aid was given to the inquiry. These statements embrace a general account between Luther Rice, as Treasurer, and the College; and various statements, exhibiting in detail the several classes of receipts and expenditures. It is represented that they have been compiled with care. But, however faithfully they may give a view of these objects as compiled from the materials in the possession of Mr. Smoot, it is proper to state that the books of Mr. Rice do not appear to have been kept with regularity, or in due form; that transactions of a separate and distinct nature have been frequently blended; that

and sometimes only on detached papers; and that it does not appear that any settlement whatever of the Treasurer's Accounts, has been heretofore made. The statements, moreover, do not, as requested by the Committee, generally exhibit the precise dates of the transactions, or the annual amounts. It follows, from these circumstances, that, supposing the statements rendered to have been drawn up with the utmost care, they may, nevertheless, present but an imperfect view of the money concerns of the College. "The Committee would, under these circumstances, have delayed making a Report, and have endeavored to obtain the materials for making one more conformable to their original instructions; but finding that this would involve considerable labour, and be a work of time, they have, under the exigencies of the Institution, considered it most advisable to offer, at this time, a Report, which, in its outlines, is probably correct."

"However incorrect or imperfect some of the items may be, it is probable that those which involve the debts due by the College are correctly stated, as it is presumed that the creditors would not fail to have preferred their claims before this day. These debts consist of—

Sums due the Banks	\$38,017 67
Loans by individuals	30,755 00
Notes due to individuals	13,124 81
Bills presented	6,533 91
Salaries of the Faculty	1,823 89
Interest due on these debts, estimated at	4,461 00
<b>Total</b>	<b>\$94,716 28</b>

"Towards the reduction of this debt, the following funds may avail:—

From Bank Stock, valued at \$8,993 due by students, computed clear receipts	\$17,460 00
\$25,599 of uncollected subscriptions, computed clear receipts	7,000 00
Sundry other claims	8,000 00
<b>Total</b>	<b>\$33,460 00</b>

Leaving a balance to be provided for, of

\$59,256 28

"Beside these resources, there remain \$6,481 82, stated to be due on account of beneficiary students; but from all the information the Committee have been able to collect, the ability as well as obligation to pay this sum, is uncertain.

"There are some other claims or expectations; but, even if realized, their productiveness will be so remote as to give little, if any, effectual aid towards the extrication of the College from its embarrassments.

"To the foregoing debts, due to associations and individuals, there are to be added the obligations incurred to the Government of the United States, amounting, including interest, to \$31,827 82.

"In consideration of these obligations, two three-story houses, on Greenleaf's Point, have been conveyed to the College, which cannot, in the opinion of the Committee, be valued at more than \$3,000; and a note has been given by an individual for \$4,600, in addition to \$500, subscribed or paid by him.

"And there has been conveyed to the College a claim of Thomas L. McKenney against the United States, not allowed at the Treasury.

"As, from these transactions, the College, with the exception of the small sum received, and the still smaller sum received or receivable for rents, has derived no benefit, and the United States incurred little, if any, loss, hopes are entertained that the United States may release their claims.

"The Committee offer the foregoing as a Report in part, in the hope of being enabled, hereafter, to make one more complete and definite."

Published by order of the Board,

BARON STOW, Secretary.

#### BAPTIST GENERAL TRACT SOCIETY.

Statement of Money received by the Recording Secretary of the Baptist General Tract Society, and paid by him to the Treasurer, from January 4 to July 12, 1826.

Annual subscription of James R. Burdick, John McCown, and Anna Billings	3 00
From Richmond Depository, James C. Crane Depository, by E. Reynolds	35 50
From Jefferson, Va. Auxiliary Society, J. W. Lampkin, Agent, by G. Wood	5 00
Annual subscription of John Sessford, F. W. Emmons, and Sarah Reynolds, by E. Reynolds	3 00
Life membership of the Rev. A. W. Clopton, of Charlotte county, Va. by G. Wood	10 00
Life membership of the Rev. D. Witt, by G. Wood	10 00
Life membership of the Rev. Elisha Collins, by G. Wood	10 00
Life membership of the Rev. James Edmonson, from Mrs. Sarah Edmonds, by G. Wood	10 00
Acworth, N. H. Female Auxiliary, Rev. T. B. Adams Agent, by G. Wood	4 00
Clarksville, Va. Auxiliary Society, Rev. George Hugley, Agent, by G. Wood	5 00
Isabella Craven's annual subscription	1 00
Donation from Female Auxiliary Society, at Hudson, N. Y. by G. Wood	3 00
Hudson Depository, H. Malcolm, by G. Wood	2 00
Richmond Depository, from A. W. Clopton, by G. Wood	30 00
J. Bagley, of Virginia, for Tracts sent by Mr. Ryland, by G. Wood	2 00
Alexandria Auxiliary, from S. Cornelius, by G. Wood	8 00
Columbia Depository, from Charles D. Mallory, Depository, by G. Wood	5 00
New Orleans Depository, from John Richards, Depository, by G. Wood	20 00
S. Blunt, of Goshen, Md. for Tracts, by G. Wood	1 00
Life membership of Elder William Richards, subscribed by the congregations of Bethel and Mechanicsburg, Va. over which he is pastor, from the Rev. A. W. Clopton, by G. Wood	10 00
Life membership of the Rev. Jeremiah Higbee, of Aitstead, N. H. by a friend, by G. Wood	10 00
Life Membership of the Rev. Jesse Mercer, by female members of the Baptist Church at Eatonton, Ga. by G. Wood	10 00
Richmond Depository, James C. Crane, Depository, by G. Wood	15 00
Ebenezer Auxiliary Society, Columbia, Ga. Local Agent, by G. Wood	5 00
Charleston Depository, Wm. Riley, Depository, by G. Wood	41 00
Ebenezer Thresher's annual subscription	1 00
Life membership of the Rev. Basil Manly, of Charleston, S. C. by the ladies of the Baptist congregation, by G. Wood	10 00
Mrs. S. Wheaton's annual subscription, by B. Stow	1 00
Charlotte county, Va. Depository, A. W. Clopton, Agent, by G. Wood	100 00
Richmond Depository, J. C. Crane, Depository, by G. Wood	11 25
Life membership of James A. Randall, son, St. F. Anceville, La. by G. Wood	10 00
Life membership of Eliza Bradford, St. Francisville, La. by G. Wood	10 00
Rev. James Garnett, of Culpepper, Va. by G. Wood	1 00
Rev. Wm. F. Bradus, of Culpepper, by G. Wood	1 00
No folk Depository, Noah Davis, Depository, by G. Wood	5 00
Charlotte c. h. Va. Depository, A. W. Clopton and E. Collins, Agents, by G. Wood	50 00
<b>Total</b>	<b>\$438 75</b>

#### DIED.

On Monday, the 31st ult. at Mount Pleasant, Richmond co. Va. Miss ELIZABETH E. POLK, eldest daughter of the late Charles P. Polk, of this City. To her, unquestionably, the exchange of worlds has been glorious. She lived unto the Lord, and died in humble reliance on the merits of the Divine Atonement.

At his residence in Montgomery county, Ten. on the 2d ult., in the 68th year of his age, the Rev. ARNER HARRIS, a Baptist preacher, formerly of Halifax, N. C.

On the morning of the 5th instant, in this city, CATHERINE CHAMBERLAIN, aged four years; eldest daughter of Joseph W. Hand, Esq. of the Post Office Department.

Subscribers are respectfully informed, that all letters which in any way relate to the concerns of the Luminary or Star, should be addressed directly to the Editor of the Star. No postage can legally be saved by addressing such letters to a Post-Master. Besides, if they contain remittances of cash, the more directly and the sooner they reach us, the better.

Subscribers are also requested to be particularly careful as to the individuals in whose hands they deposit moneys for the payment of our claims. Some losses have already been incurred by a want of regard to this precaution. Where no one of our authorized agents may reside sufficiently near to receive what may be due, subscribers will find it the cheapest and safest mode of conveyance, to transmit their moneys by mail to the Editor.



## POETRY.

From the Worcester Magazine.  
THE LAST PARTING.

There is a time when the soul is sad,  
And the heart has more than its wonted feeling;  
When the eye doth lose the lustre it had,  
And the tear doth flow, in silence stealing;  
There is a time, to the pure mind given,  
To wander from earth and fix on Heaven.

There is a moment—'tis when we stand  
Beside the couch, and watch the pillow  
Of one we love, and grasp the hand,  
That soon must rest beneath the willow—  
There is a moment—'tis when we would rise,  
And follow the loved one to the skies.

I have seen old age in its last decay,  
By the winds of eighty winters wasted;  
I have seen gay youth in the bloom of May,  
With all its brightest prospects blasted;  
And I have felt within me then,  
A wish to forsake the abodes of men.

We stood, a circle of mourning friends,  
For the loss of a dear, fond parent weeping;  
She smiles—it is over—the spirit ascends,  
But the smile remains, on her pale face sleeping;  
Till the ties of life shall part forever,  
I cannot forget the moment—never.

The sun had gone to his ocean bed,  
And the winds in their island caves were re-  
posing;  
All was tranquil round as the sleep of the  
dead,  
When twilight came over—yet scarcely dis-  
closing  
A star to the eye—save the bright star of  
even,  
That shone to direct the departed to Heaven!

There is a moment—'tis when we stand  
Beside the couch, and watch the pillow  
Of one we love, and grasp the hand,  
That soon must rest beneath the willow—  
There is a moment—'tis when we would rise,  
And follow the loved one to the skies.

## REST OF THE RIGHTEOUS.

O sweet and sacred is the rest,  
Round the departed Christian's breast;  
Serenity the pillow of his head,  
And sanctifies his funeral bed.

Upon his bed the moon light beam  
Shines smiling—and the dew on him  
Falls soft as on the lowliest flower  
That decks the field or crowns the bower.

And if the sad and sorrowing tear  
Be sometimes shed in silence there,  
Religion's ray that shall light,  
And make it as the dew-drop bright.

Then on the earth's maternal breast  
In peaceful hope and joy we'll rest;  
And yield us to death's slumber deep  
As infants calmly sink to sleep.

## THE PARTING OF MCKENZIE'S RUTH.

Nay, do not ask; I cannot, no,  
I never will quit thy side;  
Where'er thou goest, I will go,  
Where thou abidest I'll abide.

In life, in death, my soul to thine  
Shall cleave, as a fondly clasp;  
Thy home, thy people shall be mine,  
Thy God my God, thy grave my grave.

## NARRATIVES.

From the Family Visitor.  
DESCRIPTION OF SLAVE LAKE.

The situation of this lake is between the Slave river and McKenzie's, in the interior of the North West Territories, runs east and west, distant from Montreal about 5000 miles, in north lat. 60, and west lon. 110. The extent of this lake is 600 miles in circumference, the breadth may be about fifty. It takes its name, as is represented by the natives themselves, from a circumstance of a number of them being driven up part of the river into this lake. Winter continues here with such severity, from December until May, that the large rivers are frozen over until then. The snow is commonly from five to six feet deep during the winter. The air is so serene and clear, and the natives and fur traders so well defended against the cold, that the season is not unhealthy, although it renders it very unpleasant. The ice in the lake is generally seven feet thick, and the purest spirit congeals. The trees spire, and make as it were the report of heavy artillery. The aurora borealis is worthy of remark, which is often seen and diffuses a splendid and variegated light; it equals that of the moon at times. In crossing and travelling over this lake the traders are often severely frozen, in the parts of the body that are most exposed. A winter never passes without some of the servants of the North West Company being frozen. The spring opens suddenly; in the summer the inhabitants are annoyed by swarms of mosquitoes, which in the evening and morning, are insupportable, and people are obliged almost to suffocate themselves with smoke. The means of defence in travelling, is a gauze veil, attached to the hat, and let fall over the face. The surrounding shores and the lands for a short distance from the borders of the lake form but a dreary prospect. The forests produce many large trees, such as pine, white birch, poplar, aspen, elm and cedar, which last is made great use of in forming canoes. The plains that are a short distance back from the lake, are large and extensive, and frequented by large herds of buffalo; while the moose and reindeer keep to the woods, that border on the lake. The beavers, which are in great numbers, build their huts on the small rivers and lakes, of which there are a great number, falling into and filling this lake. The aim is whose fur and skin constitute the staple commodities, are as follows: beavers, foxes, otters, martins, muskrats, minks, fishers, lynxes, wolves, ermines, deer, and buffalo. The only animal way dangerous, is the grizzly bear, which, when encountered, if the hunter is not certain of his aim, seizes and tears him to pieces, and if hungry, devours him. In this lake there are several kinds of fish; suckers, perch, pike, and white fish, which last are taken in nets; in the fall of the year, they spawn at the setting in of the hard frost; they crowd into shoal water, where as many as possible are taken, in order that a portion of them may be preserved by the frost. This is to provide against a scarcity in the winter, which sometimes occurs. During a short period of the spring and fall,

great numbers of wild fowl frequent this place, such as swans, geese, and ducks, of all descriptions—great numbers are killed, and prove a gratifying food after the winter fare. The slaves, or esclaves, as they are called, are of a moderate stature, well made, and proportioned, and of great activity, and examples of deformity are scarcely ever known among them. Their eyes are black, keen, and penetrating; their countenances are open and agreeable. The females are well proportioned and their features regular. Their dress is at once simple and commodious. The materials vary according to the season. Such is one tribe of the American Israelites.

From the Literary Cadez.  
THE HERMIT.

"Beneath a mountain's brow, the most remote  
And inaccessible by Shepherds' trod,  
In a deep cave, dug by no mortal hands,  
A hermit lived—a melancholy man,  
Who was the wonder of our wandering swains:  
Austere and lonely—cruel to himself  
Did they report him—the cold earth his bed,  
Water his drink, his food the Shepherd's alms,  
I went to see him, and my heart was torn'd  
With reverence and with pity. Mild he spake,  
And entering on discourse, such stories told,  
As made me oft revisit his sad cell."

On the declivity of a hill which overlooks the pellucid waters of the Seckonk River, in a rude cell, resides a Hermit, whose history is as inexplicable as his affecting account of himself is mysterious. His name is Robert, but to what country he belongs, or what are the inducements which have led him to lead the solitary life of a hermit, no one knows, and the fact puts conjecture at hazard. Certain it is, however, that he is not a native of New England; and that he is not by education or by principle attached to our habits or our institutions, the whole course of his life, since he has been with us, has abundantly proved.

It is now about eighteen years since he first visited us and took up his abode in a thick pine grove, which threw its luxuriant foliage over the brow of Arnold's Hill, and from that day to this he has carefully avoided answering any questions, which might lead to a discovery of his history, or gratify the curiosity of the inquirer.

Months, years, and days, pass by him unnoticed and unregarded; and it is only on extraordinary occasions, that he emerges from the confines of his solitary hermitage. In the Spring he sometimes occupies himself in laborious employments—such as attending gardens for the neighborhood; but so regardless is he of the things of this world, that he cares not whether his labours are rewarded or not, by those who receive the benefits of them.

Unmindful to the luxuries or extravagancies of life, he contents himself with the simplest food, and such as the bountiful hand of nature supplies. The meats, or temperate liquors of social life, are unknown to him.

"But from the mountain's grassy side  
A guiltless feast he brings;  
A scrip with herbs and fruits supplied,  
And water from the springs."

In Summer, he cultivates a small lot of land, which he kindly allows, in part, to the use of the hermitage; he is located; but he rarely allows the plants to arrive at maturity, before he plucks them from the earth, and throws them to the cattle that feed around his lonely mansion. What should induce him thus to destroy what he has often been at great labour to cultivate, he assigns no reason, nor can any one form a reasonable conjecture. His cell is decorated with various shells and bones, and is scarcely capable of accommodating himself alone; and the furniture with which it is supplied, consists of a stool, an oaken bench, on which he reposes, and two or three pieces of broken delft ware. It is as gloomy as darkness and solitude can make it, and appears to be admirably fitted for a misanthrope and a recluse.

In Winter, he seldom emerges from his solitary mansion, but silently and patiently waits for time to introduce the vernal Spring, and to bring about that joyful season, when once more he can rove around the adjacent woodlands and meads. The rays of the sun never enter the portals of his domicile, and at mid-day it assumes all the darkness of midnight. Content with his situation, and at peace with all, he quietly looks forward for the arrival of that day, when he shall bid "the waking world good night," and find in countries unexplored, that happiness which life has denied him.

His cell is surrounded by a thick-set hedge, wrought of wild briars and hemlock, and displays much ingenuity and taste. It is in a most romantic situation, some distance from any human habitation, and not often annoyed by the gaze of the curious, or mischievous visits of the boys; for they all love poor Robert. It is well worth the trouble of those who are fond of the curious, and are pleased with noticing the eccentricities of frail mortality, to visit the abode of "Robert the Hermit."

## VARIETIES.

From Edwards' Works.

## REMARKS ON IRREVERENT SINGING.

One thing more which I would take notice of before I conclude this part, is the mismanagement that has been in some places of the duty of singing praises to God. I believe it to have been one fruit of the extraordinary degrees of the sweet and joyful influences of the Spirit of God that have been lately given, that there has appeared such a disposition to abound in that duty, and frequently to fall in on this divine exercise; not only in appointed solemn meetings, but when Christians occasionally meet together at each other's houses. But the mismanagement I have respect to, is the getting into a way of performing it without almost any appearance of that reverence and solemnity with which all visible, open acts of divine worship ought to be attended; it may be two or three in a room singing hymns of praise to God, others that are present talking to what is doing, than if some were only singing a common song, for their amusement and diversion. There is danger, if such things are continued, of its coming to that by degrees, that a mere nothing be made of this duty, to the great violation of the third commandment. Let Christians abound as much

as they will in this holy, heavenly exercise, in God's house and in their own houses; but when it is performed, let it be performed as a holy act, wherein they have immediately and visibly to do with God. When any open social act of devotion, or solemn worship of God is performed, God should be revered as visibly present, by those assembled. As we would not have the ark of God depart from us, nor provoke God to make a breach upon us, we should take heed that we handle the ark with reverence.

From the Wesleyan Journal.  
AN EXTRACT.

"The work of the minister is not alone confined to the pulpit. He should, as far as possible, pattern after his blessed Master, in going about, doing good—doing good to every member of the family whom he visits. The children and servants ought not to be neglected. And by the urbanity of his manners, and by his familiarity with the children, he will render his pious instructions doubly weighty and successful. I recollect, in some of my travels, to have been associated with Bishop McK. for two or three weeks. I noted well the manners and deportment of the good old man, in the families where we from time to time lodged; and I must say, that I was at once compelled to view his method as truly worthy of imitation. When entering the house, and after the usual salutations, it was not long before the little children became the object of his attention; and if he perceived in any one of them, a backwardness to form an acquaintance with him, he would endeavor to win over the little stranger, by some small present or other; and thus, in a short time, every child of the family might be seen gazing with apparent delight on the aged and dignified bishop and minister of the gospel, and listening with pleasure at the conversation he might have, either with their parents or with themselves. I again observed, that he was equally concerned for the children of poor parents, as well as those of the more rich and respectable. Would it not add to the success of the ministry, for every preacher to go and do likewise? Such a line of conduct in a gospel minister, will have the most salutary effect on juvenile minds. They will, by it, be disposed to love and to reverence the very name of a preacher, and which, by the way, is one grand step to their becoming benefited by his ministry."

## BRIEF HINTS TO PARENTS.

It is essential for children to know how to obey, and to bear a denial; but if we are not exact and regular in requiring obedience, we shall never obtain it. This requires steadiness and self command; and without these, there is very little hope, that the education of a child will be conducted upon right principles. Authority, to effect the desired purpose, must be unshaken, administered with affection, and free from selfishness or ill temper; and though regular and consistent, never unnecessarily called into action, but always with effect. Authority thus guarded, will seldom fail to procure a ready obedience, free from the shadow of that slavish fear begotten by sternness and severity.

necessary, but not a frequent interference, if it can be avoided. To preserve from evil, not from childishness, should be our object. Children are children, and it is our duty to sympathize with them, as such; to impose upon them no unnecessary restraints; to grant every harmless gratification, and, as far as possible, to promote their enjoyment. This is by no means incompatible with salutary discipline; which, if it ever obtain right obedience, must be begun and maintained by sympathy and kindness.

What is vulgarly called scolding, has no part in establishing authority; but tends greatly to weaken it. A multiplicity of words by way of rebukes and threats, accomplishes very little in obtaining influence or obedience.

## A SINGULAR CONFESSION.

A professor in one of the German universities, whose uncommon for religion generally was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends, astonished at this inconsistency, and asking him the reason of his conduct, he answered, "It is because I wish my children may enjoy more peace of mind and more contentment in this life than has ever fallen to my lot; and thus they can obtain by no other means, than by possessing more faith than myself."

## LADIES' MONITOR.

From the Kid's Instructor.

LETTER TO A YOUNG LADY, ON THE GOVERNMENT OF HER PASSIONS.

My Dear E.—Of all the excellencies which adorn the female character, there is none more conspicuous, none more desirable, than sweetness of temper. It is that beauty of the soul which the Supreme Being has acknowledged to be his sight of great price. This qualification is within the reach of every individual;—it is although science and many personal accomplishments may be denied, yet this pleasing and engaging quality can be acquired in all situations of life. But to gain a complete ascendancy over your spirit, it is usual to begin at an early period, before habits of petulance have gained such ascendancy over your mind as to produce revivings upon every occasion where your feelings are crossed, and your hopes disappointed. Although much depends upon the management of your parents in your juvenile years, yet much more remains for you to accomplish when their controls no longer needful. How lamentable is that this essential qualification is so much overlooked when the peace and happiness of families and societies are depending on it! Neither beauty of person, nor fascinations of wit, nor the most splendid talents make up this deficiency. For the want of it, how often is the fire-side rendered a scene of contention! How often the spirits of saints embittered, and the happiness of a whole family destroyed, by a single female, who attempts to control others, but who has never learned to govern herself! It is true, we might think, from the very nature of religion, that these remarks would not apply to the Christian world; but experience and observation tell me better. Few, indeed, who enjoy enlight-

ening grace, can see a propriety in restraining their tempers upon all occasions: somehow or other it seems to have escaped their moral perception as something quite out of their reach. Charity would indeed cast her mantle over the sincere in heart, but wisdom is justified of her children. If woman knew in what true dignity of character consisted, she would soon discern those prominent features by which it is distinguished—meekness and humility;—as it is utterly impossible for those graces to flourish where wrong tempers are indulged. It is not that passive tameness of spirit which is equally unmoved by vice or virtue, and which many mistake for the latter, which I wish you to cultivate, but a sort of self-possession which will enable you upon all provocations to preserve your soul in patience. Many are the apologies to be made for persons of different constitution and temperaments, but I doubt if there are sufficient to excuse the indulgence of a petulant disposition;—for God hath expressly said "My grace is sufficient for thee." As no pains have been spared in your education, I hope therefore that your sensitive powers will become so refined as to shudder at the least emotion of anger. Start back from it as from a deadly viper, whose sting is to prove fatal to your life. Remember that although the rose and lily blend upon your cheek, and the vivacity of youth sparkles in your eyes, that anger will soon eclipse their charms before the eye of the world, and render you an object of derision.

You have now just entered upon the stage of action, and began to take a part in the society to which you are attached. Let all within your sphere perceive that your education has been of that kind which is calculated to rectify and improve the heart, as well as to enlighten the understanding. Be careful of wounding the peace of others. Let mildness and benignity always distinguish you from the flitting gossip, and may your manners become the index of your heart. I cannot forbear telling you how I was shocked, not long since, by the conduct of a young lady who had just finished her education abroad, and returned to her parents. From her beauty and external accomplishments we should have expected better things; but her ungovernable temper soon made its appearance among the domestics; and instead of contributing to the enjoyment of her parents, she made them most miserable. Although pride prevented her from making a show of herself to others, yet she could not be entirely hid,—for her temper would break out like a fire long smothered, even where it was not wished. Her amiable mother was treated with contempt, servants with insolence, and her associates with haughtiness, unless they suited her capricious humours. Her praises were all lavished upon those who flattered her, and those who did not were the objects of her displeasure. You will hardly think this a real character, but I can assure you it is drawn from real life. She was likewise bred up in a Christian family, and was herself a professor. A strange example of piety! I hope, my dear, you will not so learn Christ. But reflect, if you have any superior mental or personal advantage over others, that you are in duty bound to make them a means of doing good to others by an obliging and condescending behaviour. Let not a love of the world, or the eyes of young persons be persuaded to the eyes of your heart be corrupted by deleterious customs. True happiness is never found in external objects, and they who seek it in them are pursuing a phantom which will elude their grasp. The mind is the only fountain of true felicity, and when that is set aright, and properly directed, all that is designed for our enjoyment in this sublunary abode is then within our reach.

## THE FEMALE SEX.

Whether the female mind be capable of those eagle flights into the regions of philosophy and science, which a Bacon and a Newton took, is a question scarcely worth the trouble of debating. A thousand instances have already been produced, by various writers, to disprove the mental inferiority of females; and it is universally acknowledged, that their minds are capable of infinitely higher cultivation than it has usually been their lot to receive.

But whatever we say of their rank in the scale of mere intellect, surely there can be no doubt of their pre-eminence above man in their moral feelings and affections, and in the vigour, courage, and fortitude arising out of these, which is the true test, and genuine essence of merit. The thousand instances of their heroic conduct during the French revolution, have settled this fact forever. No personal danger could for one instant deter them from seeking, in the foulest dungeons, the father or the child, the husband or the lover. Months after months have they been known to secrete, from revolutionary vengeance, some object of their affection, when the discovery of the concealment would have been inevitable death. Were a friend arrested, their ingenuity never relaxed a moment in contrivances for his escape; were he naked, they clothed him; were he hungry, they fed him; were he sick, they visited him; and when all efforts were unavailing for his deliverance, often did they infuse into his sinking soul their own courage to meet death with fortitude, and even with cheerfulness.

In infancy they nourish us, in old age they cherish and console us; and, on the bed of sickness, the exquisite delicacy of their attentions, the watchings they will undergo without a murmur, the fretting and quarrels which they will bear with complacency, and the many little charities which they are at all times ready to perform, demand from us more than every return of attachment, kindness, and gratitude, which it is in our power to confer. These qualities are not the offspring of civilization; they are characteristic of the sex, and proudly distinguish it in every part of the globe. This is that excellent beauty which nature gives to women, in ample recompense for inferior deprivation; this is that beauty which indeed turns the edge of the sword, and makes the spear fall pointless. Every traveller through inhospitable wilds and pathless deserts confirms the grateful testimony of Ledyard, to the compassion and sympathy and tenderness of woman, and authorizes us to estimate the degree of civilization, in any country, by the degree of respect and kindness which the female sex receives.

## INJURIOUS EFFECTS OF STAYS.

The following curious edict passed in Germany during the time of Joseph II. "Where-

as the dangerous consequences arising from the use of stays are universally acknowledged to impair the health, and impede the growth of the fair sex; when, on the contrary, the suppression of that part of their dress cannot but be effectual in strengthening their constitutions. We hereby enact, that in all orphan houses, nurseries, and other places set apart for the public education of girls, no stays of any kind whatever shall be made use of or encouraged from henceforth; and it is hereby intimated to all masters and mistresses of academies and boarding schools, that any girls wearing stays shall not be received or countenanced in such schools. We also will and command, that it be enjoined to the College of Physicians that a dissertation, adapted to every one's capacity, be forthwith composed, showing how materially the growth of children of the female sex is injured by the use of stays, for the better information of parents and schoolmasters who wish to procure a handsome shape to their children or pupils, as also all those who are not rich enough to alter the stays in proportion to the growth of their children, or neglect the means to do so. The above dissertation shall be distributed gratis; the more so, as whole nations, unacquainted with the use of stays, bring up a race of children remarkable for their healthy constitutions."

## MATERNAL INFLUENCE.

The mental fountain is unequalled to the eye of a mother, ere it has chosen a channel, or breathed a murmur. She may tinge with sweetness or bitterness, the whole stream of future life. Other teachers have to contend with unhappy combinations of ideas,—she rules the simple and plastic elements. Other, we may say, she has "entered into the magazines of snow, and seen the treasures of the hail." In the moral field, she is a privileged labourer. Ere the dews of morning begin to exhale, she is there. She breaks up a soil which the roots of error and the thorns of prejudice have not pre-occupied. She plants germs whose fruit is for eternity. While she feels that she is required to educate, not merely a virtuous member of society, but a christian, an angel, a servant of the Most High, how does so holy a charge quicken piety, by teaching the heart its own insufficiency!

The soul of her infant is uncovered before her. She knows that the images which she enshrines in that unpolluted sanctuary must rise before her at the bar of doom. Trembling at such tremendous responsibility, she teaches the little being, whose life is her dearest care, of the God who made him; and who can measure the extent of a mother's lessons of piety, unless his hand might remove the veil which divides creatures from celestial things.

"When I was a little child," said a good man, "my mother used to bid me kneel beside her, and place her hand upon my head, while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were drawn back, by a soft hand upon my arm. When a young man, I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, that same hand was upon my head, and I was saved. I came to feel its pressure as in the days of my happy infancy, and sometimes there came into a voice, in my heart, a voice that must be obeyed—'Oh! do not thus wickedness, my son, nor sin against thy God!'"

Wholesale Prices Current.  
WASHINGTON CITY, AUGUST 12.

ARTICLES.	Per	From	To
Bacon	lb.	61	7
Candles	"	103	124
Cheese	"	"	"
Coffee, best	"	19	21
" common	"	16	18
Corn meal	bush.	85	90
Flour	barrel	4	4 25
White wheat	"	4	4 75
Lard	lb.	8	9
Lime, (Thomaston) retail	cask	1 75	"
Molasses	gall.	30	33
Oil, winter	"	65	70
Salt	sack	2 75	3 00
Sugar, best	cwt.	10	10 50
" common	"	"	"
Whiskey, common	gall.	28	31
" old	"	45	"

## A PRINCIPAL.

For an Academic and Theological Institution Wanted.

THE State Convention of the Baptist Denomination in South Carolina, have resolved to endow and support an Academic and Theological School at Edgfield Court-house, in the state of South Carolina, to commence its operations on the first of January, 1827. For this school a Principal is wanted, who shall be a Baptist Minister, and able to instruct in all the branches of a literary education, necessary for admission into the higher classes of the most respectable colleges in the United States, and to give such assistance in their Divinity studies, to young men designed for the Gospel ministry, as may be suited to their cases, and to the wants of the churches. The compensation to the Principal for the year, will be a comfortable habitation with the necessary conveniences free of expense, the entire profits of the School, and five hundred dollars.

Applications from candidates for the Office must be made to the undersigned at Greenville Court-house, South Carolina, accompanied with suitable recommendations, before the next meeting of the Board, which is to be held on the 16th of September next, at Sister Spring meeting-house, Edgfield District.

By order of the Board.

WILLIAM B. JOHNSON,  
President of the Convention and Board.

The Columbian Star,

AND  
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**ISSUES**

**MISSING**

**NOT**

**AVAILABLE**